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# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

XIII. No. 12.

VANCOUVER, B.C., DECEMBER, 1958

PRICE 10 CENTS



And what could make a more fitting Christmas greeting card than this picture of young Ricky Lightning of Hobbeema, Alta., and his dog?

*A Merry Christmas  
and Happy New Year  
to all Native Voice Readers*



JAMES SEWID  
Coastal Associate Editor



KITTY CARPENTER  
Coastal Associate Editor



JIMMY ANTOINE  
Northern Associate Editor



BIG WHITE OWL  
(Jasper Hill)  
Jasper Associate Editor



JIMALEE BURTON  
Oklahoma Associate Editor

## Indian Defence League Hears Writer Appeal For Unity, Organization

By CHIEF RISING SUN

A program of unity, organization and improvement was urged for North American Indians by Barbara Graymont, American writer and champion of Indian rights, speaking at the fifth annual banquet of the Indian Defence League of North America, held at Niagara Falls, Ont., November 4.

Miss Graymont termed the General Allotment Act in the U.S. a plan to obtain Indian holdings at bargain prices. The Act, she said, broke down the previous co-operative system of Indian tribes holding their land in common and made mandatory the allotment of parcels of land to individual families.

"Indians are not farmers and no plan was set up to help them acquire farming techniques," she asserted. "Because of this, many Indians leased or sold their land. Since the passing of the Act, 91 million acres have passed out of Indian hands."

Reviewing the history of the struggle between the U.S. government and Indian tribes, she said:

"The first difficulties were created when unscrupulous Indians bargained with the white men for land on behalf of their tribes and the whites insisted on honoring these treaties, which were not endorsed by the majority of the tribes' people."

As an outstanding instance of how the white man's greed for

(Continued on Page 8)



Season's greetings to all readers of the Native Voice are extended by president Robert Clifton (above) on behalf of the Native Brotherhood of British Columbia.

## Nass Community Gets Modern Grade School

Construction of a modern three-room school for Native children of Aiyansh on the Nass River was described as "the answer to our many pleas for better educational facilities" by Village Councillor Roderick Robinson at the opening ceremonies held November 24.

Among those who spoke was Frank E. Anfield, assistant Indian commissioner for B.C., who told Native and other guests attending a banquet in Victory Hall they could "quite easily" produce their own teachers.

"The University of British Columbia would like to see more of you people on its campus," he said.

He announced that Rod Tait of Aiyansh had been chosen by the Amateur Athletic Union of Canada for the Tom Longboat Award as British Columbia's Most Outstanding Indian Athlete of 1958.

Lloyd Slind of UBC music faculty praised the performance of Aiyansh Silver Har-

monic Band under direction of H. P. MacMillan, suggesting that a group of musicians from various Native bands attend a music conference to be held at Winnipeg.

The new school has some 120 students from grades 1 to 8.

### Scholarships Given

Citizenship Minister Fairclough announced recently that \$14,075 in scholarships has been awarded to 17 Indian students by the Indian affairs branch. The awards, ranging from \$250 to \$1,250, were made on the basis of academic ability, leadership qualities and character.

## CONCLUDING THE LATE NEWELL E. COLLINS' HISTORICAL REVIEW

## Tecumseh and the War of 1812

Different entirely is the story told by the Indians on the Walpole Island reservation. According to their version, Tecumseh was first buried near the spot marked by the monument on Provincial Highway No. 2. As the country became more settled it was feared that the grave would be disturbed. About the year 1864 Shawano (Oshowano?), Tecumseh's loyal aide, paddled up the Thames in his canoe at night, and under the cover of darkness, removed the remains to St. Anne's Island, about four miles from Wallaceburg, where they were re-interred. Here the faithful Shawano kept vigil during his lifetime, raising the Union Jack daily over the secret grave of his chief. It is said that some of the very old residents still remember the roll of his drum which he customarily beat at sunset. For many years this old man was a familiar figure around Wallaceburg. He died at the age of ninety and it was his wish that his bones be laid to rest by the side of those of Tecumseh. And it is told that he gave very explicit directions regarding his burial: his grave to be located a certain number of feet in a certain direction from a given landmark.

Late in May, 1910, a party of Wallaceburg citizens including the late Dr. Mitchell, visited St. Anne's Island for the purpose of verifying this story. Guided by local Indians the party located the graves of Shawano and his wife and that of another Indian, Gooseconac. Another grave was found by the side of that of Shawano and this, upon being opened, disclosed a small box twelve inches wide and eight inches deep. Inside this box was found the skeleton of a large man. Nothing was found with the skeleton with the exception of a pipe and a piece of flint, which may have been a gun flint. The bones were entrusted to Dr. Mitchell who removed them to Wallaceburg. But two days later, before he had an opportunity to examine them thoroughly, Chief Joseph White called at the doctor's home, asked for the bones and returned with them to Walpole

Island where for a time they disappeared.

Sarah White, aged widow of Joseph White, after her husband's death, discovered the bones in the course of house-cleaning. She died in August, 1929, but before her death she delivered them to Wilson Knaggs, who in turn placed them in the hands of the Soldiers' Club of Walpole Island.

★ ★ ★

This is the story told by the Indians on Walpole Island today and these are the bones deposited with appropriate ceremonies in the cairn on the island on August 23, 1941. On that day the bones lay in state in the Island church and the public had an opportunity to inspect them. But the mahogany casket which contained them was quite small and if one of the thigh bones showed traces of having been broken, at least they were arranged so that this was not in evidence. It is a matter of regret that, before being finally deposited in the casket, the bones could not have been properly arranged, measured and photographed in the presence of a group, one of which should have been a competent medical authority.

Something of this kind was evidently attempted, as the issue of "Life" magazine for September 1, 1941 shows a photograph of Tecumseh's skeleton laid out for the benefit of photographers just before it was placed in the casket. However, it would seem that the skeleton had been assembled by some one who had little knowledge of anatomy as the hip bones were placed under the chin; the shoulder blades and heel bones were installed in the pelvic region and the left forearm was composed of two leg bones. The photograph shows no trace of a broken thigh bone.

However, James W. Daly then Indian Agent on the Walpole Island Reserve and Samson Sands, president of the Walpole Soldiers' Club, were both present when the bones were placed in the casket, and both are very positive in their statements that one of the thigh

bones showed unmistakable evidence of an early fracture. This coincides with the fact that Tecumseh, when a young man, broke his thigh in a fall from his horse while hunting buffalo on the Illinois prairies. While this does not prove conclusively that these were Tecumseh's bones, probably it is as good evidence as we will be able to obtain at this late date.

Following is a quotation from a western newspaper, written a few years after the Battle of the Thames:

"The grave in which Tecumseh's remains were deposited by the Indians, after the return of the American Army, is still visible near the borders of a willow marsh, on the north line of the battle ground, with a large fallen oak tree lying beside. The willow and wild rose are thick around it, but the mound itself is cleared of shrubbery, and is said to owe its good condition to the occasional visits of his countrymen."

Quoting from the closing lines of Charles Man's poem:

"Sleep well, Tecumseh, in thy unknown grave  
Thou mighty savage, resolute and brave!  
Thou master and strong spirit of the woods,  
Unsheltered traveler in sad solitudes,  
Yearner o'er Wyandot and Cherokee,  
Couldst tell us now what hath been and shall be?"

★ ★ ★  
It is deplorable that there has been no better record kept of

the final resting places of the two greatest examples of the red race, Pontiac and Tecumseh. Until the erection of the cairn on Walpole Island, there had been no attempt to provide a fitting memorial for either.

"The bronze bust in the grounds of the U.S. Naval Academy at Annapolis, commonly believed to be a likeness of Tecumseh, was copied from the wooden figurehead of the USS "Delaware" scuttled during the Civil War. According to historical records the bust actually represents a Delaware chief, Tamanend.

These outstanding patriots have passed into history, and because they were "savages," and because in their desperate efforts to retain their homes and their lands, they obstructed the "progress" of the white race, little is recorded of their ideals and their ambitions. And today, after a lapse of only a few generations, accounts are so conflicting, and available information is so vague, indefinite and confusing that Tecumseh seems to us more like a myth than an actual character who played an important part in the history of our nation relatively a short time ago.

The following tribute has been written in the verse typical of the period.

TO THE MEMORY OF  
TE-CUM-SEH

Tecumseh has no grave,  
Eagles dipt  
Their rayning beaks, and  
his stout heart's tide,  
Leaving his bones to  
where he died:  
His skin by Christian  
hawks was strip  
From the bar'd fibres.  
Impotence of pride!  
Triumphant o'er the  
earth-worm, but in vain  
Deeming th' impassive to  
deride,  
Which, nothing or immo  
knows no pain,  
Might ye torment him on  
earth again,  
That were an agony: his  
children's blood  
Delug'd his soul, and like  
firey flood,  
Scorch'd up his core of  
Then the stain  
Of flight was on him, and  
wringing thought,  
He would no more the  
hatchet raise  
Nor drink from kindred  
his song of praise;  
So liberty, he deemed,  
life was cheaply bo

## Jobs Major Concern Of Indian Teenagers

"My Hopes for My Life on Leaving School" is the subject of an essay written by nearly 600 Indian children 15 to 18 in the United States, as part of a study of Economic Cultural Adjustment of Young Indians.

When Elizabeth R. Hoyt of the economics department of Iowa State University first set out on this project she was told that it was not worth doing: the Indian children would not tell what was on their minds. But Indian children, though they are often shy about expressing themselves, are not skilled in the arts of deception. This subject came close to their hearts, and they said so.

The essays have come from all types of schools, from federal schools, mission schools, public schools integrated and non-integrated; from day schools and boarding schools; from school in cities and schools in the country; from vocational schools and non-vocational schools.

The most striking thing is how similar are the children's hopes and fears. They all want a job, sometimes specified as a steady or regular job. But they do not know much about jobs, and many of them are afraid that when they get a job they may not make good in it.

There was one boy who had already picked out a spot for a filling station where he thought he might make a lot of money. But he was the only

one with big financial needs. None of them complained about their lot. One Navajo girl said, "Some of us Indian children don't exactly know what's what in life," was a masterpiece of understatement.

The study is not complete but it is already suggesting several directions. In one respect, for instance, it cast little light on the vexed question of integrated versus integrated schools.

The Indian children from integrated schools appear to know more about possible kinds of jobs which may be open to them. This is probably because they have rubbed elbows with other children whose fathers have a variety of jobs. But the biggest finding, so far, is the concentration of interest in jobs, and the fact that they realize already the structure that lie before them.

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## Housing, Education 12 Held Key Questions

I have heard people speak of the North American Indian peoples as a "vanishing" race. This is a misconception, says Citizenship and Immigration Minister Ellen Fairclough, reporting on her recent tour of Native Indian communities across the country. Writing in the Toronto Telegram, she

### EDUCATION KEY

I have come back more than ever convinced that the key to Indian progress, to Indian integration, is in education—not just for Indians but for non-Indians as well.

Just as it is necessary for the Indians to become familiar with the non-Indian way of life, to realize that past history—though black it was in spots—is past history it is equally necessary for non-Indians to accord them increasing economic opportunity and friend-ship.

During my tour I visited many types of schools—residential, day schools, integrated institutions. All serve an important function.

Their work, however, is complicated by the fact that great distances too often separate children from schools, from parents and often from non-Indians as well.

Non-integrated schooling poses its own problem.

It does not promote that better understanding between Indian and non-Indian that daily school association fosters.

It does not give the Indian child a chance to feel at home in a non-Indian community.

In integrated schooling I see the development of better understanding between Indian and non-Indian.

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**NATIVE BROTHERHOOD PRESIDENT** Robert Clifton (centre) is shown here presenting lapel pins to delegates at the Four Nations Conference of fishermen's organizations held in Vancouver recently.

## Soviet Gift Called 'Pipe of Peace'

Presented with a pipe by Soviet delegates to the Four Nations Conference of fishermen's organizations, held in Vancouver, November 2-6, Robert Clifton, president of the Native Brotherhood of B.C., drew applause with his comment, "This is a pipe of peace and when I smoke it I hope the smoke will send peace throughout the world."

Clifton presented Soviet, Japanese and American delegates to the conference with Native Brotherhood lapel pins bearing the tomahawk and spear insignia.

After Alexander Ivkin, secretary of the central committee of the Soviet Food Workers Union and leader of the Soviet delegation, had given his report, Clifton was among those who pried him with questions.

"Do the Natives of Siberia work in canneries?" he asked.

"You want to know whether they are employed in the fishing industry?" Ivkin replied. "Yes, they are. They are very good fishermen."

"The main reason for my question," said Clifton, "is that here in Canada, and in the United States, there is little discrimination in the fishing industry. As I sit with my fellow fishermen my color doesn't mean a thing. But elsewhere there is some discrimination."

"I would like to know about the conditions of the Natives in Siberia — how they are treated, their education, if they have the right to vote and if they can drink vodka."

"We have the right to vote

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provincially, but not federally, and we are not allowed to drink vodka."

Answering his questions, Ivkin said:

"According to the Soviet constitution, all people of the Soviet Union have equal rights. We have 16 Soviet republics and several autonomous republics and the people of all these are equal."

"All have equal rights to vote, to be elected to any public office, including the Supreme Soviet, to receive an education and be given a job."

"And," he added with a smile, "all have the right to drink vodka if they want to."

The conference, initiated by the United Fishermen and Allied Workers Union, was attended by representatives of fishermen's unions and other organizations from Canada, the United States, Japan and Soviet Union.

Main topics discussed were working conditions in the fishing industry of the four participating countries and salmon, halibut, tuna and crab fisheries of the North Pacific.

## Christmas Greetings To Our Natives

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## The Record Is Bad

THE rapid integration of Canada's Indian and Eskimo populations as full and equal citizens should be a prime objective of all Canadians, says the **Toronto Telegram**.

The record is bad. These original inhabitants have been encouraged to segregate, to lead inferior lives barely touched by modern education and medicine and the economic prosperity of the mass of Canadians.

Even the law sets these people apart. The Indian Act gives Indians separate status. It should be abolished. Indians, says James Gladstone, Canada's first Indian senator, want only "equality of opportunity" and "equal status," not much to ask in a democratic society.

A Senate-House of Commons subcommittee has been viewing this Act and resumes its study this session. It will benefit from an on-the-spot survey of Indian settlements that has just been carried out by Immigration Minister Ellen Fairclough, who is also Superintendent-General of Indian Affairs.

Her reports indicate that there has been considerable progress in work among the Indians. But it is not nearly as enough. This is a growing problem. Canada's Indian population is now 174,000, compared with 118,000 twenty years ago and its birth rate is higher than any other Canadian group.

The Eskimo's plight is even worse. One in four children die in their first year. Tuberculosis is rampant. They are inadequately housed and many die from starvation. Yet, in work on the DEW line, they have shown they are quite capable of handling the skills of the white man.

Proper recognition of the discrimination meted out to Canada's Indians and Eskimos is in itself a move towards solving it. Canada's policies should ensure that these people can live where and how they please, with the security of life that belongs to any Canadian.

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## LETTERS to the EDITOR

### Enjoyed Legend

Editor, Native Voice: Permit me to congratulate you and to express my sincere appreciation for the very fine article, "Legend of Indian Pipe of Peace," by Big White Owl which appeared on the front page of the last (November) issue of Native Voice.

Such timely dedication of this legend by an Indian chief proves that he has a sincere and genuine concern in his heart for the human race which is highly commendable in our troubled times.

Another news item worthy of the highest admiration is the story of an aged Indian, Chief Walking Buffalo, who is embarking for Europe on his peace mission, or his "Moral Rearmament" mission, as he calls it. The story of this mission appeared in the local paper recently in conjunction with the Chief's visit to Prime Minister Diefenbaker.

Whether the efforts of these men achieve any practical results or not is beside the point. What is more important is the moral issue and sincerity of purpose behind these efforts. Therefore, in my estimation, these two outstanding men are a credit, not only to the Indian peoples but to the entire human race.

W. J. KOOCHIN.  
Box 154,  
Brilliant, B.C.

Editor's Note: Thank you, Mr. Koochin! A true Native Indian, when he aspires to lead his race, is a dedicated man. He realizes that his is a divine obligation to serve in the Master's footsteps, humbly and without material reward.

The welfare of young and old must be his concern and he must teach and practice the truly humble way of life, holding steadfastly to his beliefs in face of all obstacles and inspiring others with the justice of his purpose to establish peace and brotherhood.

Those whites who preach assimilation would complete the destruction of the Native Indian peoples, who have nonetheless survived every wrong perpetrated against them in the past and the continuing discrimination of the present. But those who strive to assist the Native Indian people to attain full rights and equality of opportunity and to preserve their heritage serve the true cause of human brotherhood and peace.

### What Standard?

Editor, Native Voice: I read an article written in your November issue headed, "Equal Opportunity for Natives Urged."

I am interested to know whether the standard of education at the Residential Schools for Native Indian children is the same as the standard in the white public schools.

If it is not the same standard, that might be the reason for some of the discrimination. However, I could be wrong.

This much I do know, the Indian girls that were taken care of by the social welfare depart-

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### Chief Isadore Catches Lynx

Fraser Lake, B.C.,  
November 12, 1959.  
Native Voice,  
Vancouver, B.C.  
Stellako I. R. News

Dear Sir:  
I got a bit of news for your paper.

Chief Moise Isadore was on his traplines recently. While setting his trap on his return the east end of the line left about 15 or 20 minute the trap was set on his way home caught a lynx. Such a short time ago he set. He didn't even expect a mouse in it but he caught a lynx.

PETER LUKIE.

ment and looked after by white foster parents were sent to white schools, including high school. They are presently in the employ of the civil service as stenographers.

It would be well for all concerned to investigate the standards and compare them with those of white schools. If there is a big difference, then steps should be taken to remove the difference and to place the curriculum on a par with white schools.

This would enable the Indian children to enjoy equal education and, as it will follow, with equal opportunity in all the other avenues of life.

I am not myself an Indian, but I am interested in the welfare of the Indian people.

(Mrs.) T. SHEPHERD.  
566 Maple Rd.,  
Richmond, B.C.

### Merry Christmas!

Following is a letter written to Maisie Hurley, publisher of the Native Voice, by Mrs. Werner-Wedge (Aunt Gussie) of Orange, California:

Dear Maisie: I hope and that you are feeling better. Indians do need you very much. We have just received our of the Native Voice for October and I was reading the about your grandson.

How wonderful to have a champion grandson! I would like to tell you about Fred Hill singing on TV seen here. I would love to and hear them.

I am enclosing \$3 for a year subscription to the Native Voice as a gift to a friend ours who is a fine young and a wonderful scout leader. He is also a high school teacher and an artist. He has some beautiful work for us and most interested.

I haven't seen Col. Ted for some time. Everyone to be so busy.

With lots of love, and bless you, my dear.

AUNT GUSSIE

And a Merry Christmas to you, Aunt Gussie, from Native Voice staff. And to our California friends and scribes, to Col. Ted Davis his wife, Silent Dawn; J. S. Heels (Tonto) and his wife family; and Chief Bill Millie Iron-Tail, a Merry Christmas and Happy New Year.

Merry Christmas! Happy New Year

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## Chief Paudash Prized Medals of Ancestors

By BIG WHITE OWL  
Eastern Associate Editor  
Three centuries of Canadian  
American history were  
presented in the collection of  
medals held by Chief Johnston  
of Lindsay, Ont., who  
died on October 28 at the age of  
93 years.

Oldest of the medals, all of  
which were awarded to Chief  
Paudash or his ancestors, was  
presented to Mississauga  
Chief Bald Eagle (Ogamaan  
Gussie) by Queen Elizabeth I  
in 1585. The Queen's gift  
was surrendered to the  
English colonists. The  
medal, buried with Chief Bald  
Eagle, was retrieved from his  
grave by Chief Paudash, who  
had heard the story from his  
father.

Other medals in Chief Paudash's collection symbolized the  
part played by his ancestors in  
the American Revolution, War  
of 1812, the Canadian Rebellion  
of 1837, the Fenian Raids, and a  
own service in the First  
World War.

Chief Paudash also prized a  
stained flag with a Union  
Jack in one corner on a field  
carried into battle by the  
Mississauga tribe in 1775 and a  
personal letter written by Chief  
Bull.

Following the First World  
War, Chief Paudash served for  
years as a mail carrier at  
Stoystown, Pennsylvania, operated by John and Ethel Reese.



THIS IS THE QUE-MA-HO-NING Trading Post at Stoystown, Pennsylvania, operated by John and Ethel Reese.

## Trading Post To Aid Panmunkey Handicraft

Descendants of the Indians who were the first in the eastern United States to experience white invasion of their territory are now seeking to establish a centre through which they can develop their traditional arts and handicrafts.

They are the Panmunkeys, once the leading tribe of the Powhatan Confederacy in whose territory in what is now Virginia the English colonists established their settlement of Jamestown in 1607. In the first years of the settlement the tribes of the Powhatan Confederacy lived at peace with the colonists until the increasing pressure upon their lands aroused them to belated resistance. Then they were crushed in bloody struggles.

Today the Panmunkeys live on an 800-acre reservation, a temperate, peaceable people, proud of their lineage. Opechancough, the chief who led the Powhatan Confederacy in its resistance to the colonists and was carried into his last battle on a litter when past the age of 90, has become the hero of their stories.

They have preserved their democratic form of government under a chief and five-member

council. The chief was formerly elected for life, but now both chief and council members are elected every four years. Women, however, do not vote.

The method of balloting is itself unique. First the council names a candidate and sets the election. Then, on election night, each voter is given a grain of corn and a pea. A grain of corn dropped in the ballot box is a vote for the candidate, a pea a vote against. If the peas outnumber the grains of corn, the candidate is defeated and another election must be held.

The reservation is state controlled and the tribe receives no aid other than maintenance of the day school. In accordance with a treaty concluded between the tribe and the King of England in 1646, the tribe pays no property or personal taxes, although it does pay other taxes. Instead, each year at Thanksgiving, it presents a tribute of wild ducks, geese or buck deer to the governor of Virginia.

Of the reservation's 800 acres, some 350 are suitable for farming and on these the Panmunkeys grow soybeans, peas, corn and other grains, supplementing farming with fishing and hunting.

The chief handicraft of the women is pottery making, an art the Panmunkeys acquired long before the coming of the white man. As their ancestors did centuries ago, the women dig the clay from the banks of the Panmunkey River, shaping and decorating it in the old styles. They also make beadwork articles, headdresses and other articles for sale to tourists.

"Unless they find a way to add to their income as dirt farmers and pottery makers, and liven up the place so as to hold some of the young people at home, we fear they will soon give up the struggle and leave for the cities," John and Ethel Reese, operators of the Que-ma-

## Many Reference Works On Indians Available

The following list of reference works on Canada's Native Indians has been compiled by the National Commission on the Indian Canadian of the Canadian Association for Adult Education.

Reviews of those materials indicated by a star are available in mimeographed form from the NCIC, whose address is 113 St. George Street, Toronto 5, Ont.

Native Tribes of Canada, by  
Douglas Leechman, W.G. Gage  
& Co. Ltd., Toronto. 1956. 375  
pp. Illustrated. \$4. An interesting  
descriptive study.

The Indians of Canada, by  
Diamond Jenness. National  
Museum of Canada, Bulletin  
No. 65 Anthropological Series  
No. 15. Queen's Printer, Ottawa.  
3d ed. 1955. 441 pp. Illustrated.  
\$6. A more detailed  
study than before.

\* The People of Indian Ancestry in Manitoba, by Jean Lagasse, Dept. of Agriculture and Immigration, Winnipeg. 1959. 442 pp., 3 vols. \$2 per set. A very informative study (with recommendations) of the situation and problems of the Manitoban Metis and the Indians living off-reserve in that province. Especially useful in connection with questions of adjustment to urban life.

\* The Indians of British Columbia, by H. B. Hawthorn, C. S. Belshaw, S. M. Jamieson. University of Toronto Press and University of B.C. 1958. 516 pp. \$10. The most systematic review so far of the implications of the Indian Act. A concise presentation of the Indian problem together with detailed recommendations toward a solution.

Que-ma-ho-ning Trading Post at Stoystown, Pennsylvania, wrote to the Native Voice last month.

"We are therefore aiding them in their new enterprise — the Trading Post. With proper guidance, they should have one of the best Indian attractions in the East by next year."

A Conference of Indian Business Men, report of the Second Decennial Conference on Native Indian Affairs, B.C. Indian Arts and Welfare Society, Victoria, B.C. 1958. 43 pp. \$1. A very useful discussion of the problems confronting registered Indians when they seek access to adequate credit for financing business enterprise.

The Canadian Indian, Reference Paper, Indian Affairs Branch, Dept. of Citizenship and Immigration, Ottawa. 1957. 15 pp. Free. A helpful compendium of basic facts about the Indians of Canada. Very useful on the treaties.

NCIC Brief to the Human Rights Conference. NCIC, 113 St. George St., Toronto 5. Free. A short statement of some of the peculiarities deriving from the present politico-legal status of Indians, and the consequent anomalies that may arise from the point of view of "Human Rights."

"We Shake Hands" Program. Association on American Indian Affairs, Inc. 48 East 86th St. New York 28, N.Y. No. 22 of "Indian Affairs," September 1957. 25c. First Annual Report, June, 1958. \$1.00. Special Nebraska Supplement to "Indian Affairs" No. 24, December, 1957. 25c. Devoted to "We Shake Hands" program. A very significant experiment in self-direction and control of their own affairs, undertaken by the Midwest Inter Tribal Council of the USA and sponsored by the Association on American Indian Affairs.

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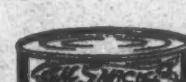


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## Le Pas Indians Never Paid for Land

By BIG WHITE OWL  
Eastern Associate Editor  
A 45-year-old "oversight" came to light recently at The Pas, Manitoba, when Canadian National Railways asked The Pas Indian band to sell three acres

of reservation land. The band council referred to records of negotiations between the railway and the band back in 1914, when the CNR used eight acres of reservation land for a portion of the railroad.



THESE PHOTOS WERE TAKEN as the Tarascan Indians of Michoacan, Mexico, observed the "Day of the Dead" in traditional ceremonies on the island of Janitzio, where their ancestors are buried. There are no tombstones in this cemetery, but each family has its own arrangement of small stones to identify its graves. Gifts of food are brought to the graves and later eaten. A unique feature of the ceremony is that no men are allowed within the burial ground. TOP: A Tarascan mother with her children at the cemetery. BOTTOM: Candles light the solemn ceremony.

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# Coqualeetza Fellowship News

Twenty-five Native Indian students who are attending various educational institutions in Vancouver and vicinity received a warm welcome at the Coqualeetza Fellowship's first meeting for the season. The meeting, held at the home of W. M. Girling, was followed by a program of games and singing.

originally formed among the students of the Coqualeetza Indian School at Sardis, and later joined the Coqualeetza Fellowship when it was expanded on a non-denominational basis, the group is now one of the active organizations promoting the welfare of Native people resident in or visiting Vancouver.

Fellowship officers and executive members are all Native Indians, but there are many interested non-Indians who are participating in the work.

Three years ago the Coqualeetza Fellowship opened an Information Office for Native people at Rooms 15-16, 422 Hastings Street. This office is staffed by volunteer clerical workers, Miss Jessie Oliver, supplied by the United Church Canada, and Miss Irene Rau, joined the staff this fall, supplied by the Anglican Church. These field workers offer advice and assistance as needed.

The Fellowship has as its ultimate objective establishment of a sort of "home away from home" with recreational facilities for Natives visiting attending school in the city. Over 400 contacts have been made with Native people, mostly at the office, during the past months. This is exclusive of field visiting, of which a great deal is done, both by field workers and members of the Fellowship.

There is a mistaken impression that most of the work at the centre handled by the field workers is among those Indians trouble with the law. Only a percent of the work is among this group, and a still smaller percentage in directing men in the skid road to places where they can get food and shelter.

Most of the work is in helping native people to find accommodation in the city, giving temporary assistance and clothing where necessary.

## Oldest Campsite

Oldest prehistoric site in British Columbia is that in the upper Canyon, a few miles above Yale, first excavated by Charles E. Borden of University of British Columbia in 1951. It has been dated by carbon-14 test at 8,130 years plus minus 310 years. The site apparently was used periodically over thousands of years as a summer salmon fishing camp.

until work is found for them, meeting planes and boats, arranging hospitality where necessary, and helping students and all Native people coming to the city to feel welcome.

With the increasing number of students coming to the city, and as a result, more and more of the Native people staying and working in the city, we feel there is a greater need than ever for an Indian Centre — a home where they can meet their fellow Indians and non-Indians in an atmosphere of friendship and understanding, thus helping with their complete integration in the life of the community.

The Fellowship is planning to put aside a definite percentage of the money derived from fund-raising events for this purpose, and expects to have the sympathy and practical help of all who are interested in the welfare of the Native people of this province.

New executive: President, Mrs. Marjory Cantry; vice-president, Mrs. S. L. Kirkpatrick; secretary, Miss Pat Robinson; treasurer, Miss E. M. Gladstone; four trustees: Mr. Bert Williams, Mr. Pat Dawson, Mr. Michael Williams, Mrs. Joan Crammer.

Mrs. Kitty Carpenter from Bella Bella, B.C., addressed the annual meeting at which the slate of officers was elected.

## KITTY CARPENTER WRITES

### We Can Do It If We All Work Together

Dear Readers:

My very best wishes to you this Christmas holiday season. It is time for goodwill and cheer and a reminder of the love that our Savior taught us and that Christian principles should rule our lives. The ending of the year 1959, as we look back on our disappointments and sorrows, should have made us more stable and given us renewed strength as we say Happy New Year.

Let us have as our resolution a determination to give our children a better education. Hand in hand with education is good health, clean surroundings, good wholesome food, clean and healthful recreation. There is room for everyone to work in our communities — let us be proud of them.

I would like to thank our friends for donations to our School Christmas Fund — the Native Voice, the Coqualeetza Fellowship and the Women's Institute of BC. Let us show our appreciation by supporting these organizations.

The Native Voice has been our voice for a long, long time. We have found it very helpful in advertising our activities and it has brought to our attention many things worth knowing. The editor, Maisie Hurley, has worked for our people for many years.

Love on his visit to Japan.

★ ★ ★

On November 14, under the chairmanship of Mrs. Marjorie Cantry, a successful dance was held at the Jewish Community Centre on Oak Street. Of the more than 50 young people present, 60 were students who have come to the city to further their education.

The Fellowship expects to continue these monthly dances throughout the winter.

★ ★ ★

A very successful annual meeting and buffet supper was held at the Jewish Community Centre on November 21.

New executive: President, Mrs. Marjory Cantry; vice-president, Mrs. S. L. Kirkpatrick; secretary, Miss Pat Robinson; treasurer, Miss E. M. Gladstone; four trustees: Mr. Bert Williams, Mr. Pat Dawson, Mr. Michael Williams, Mrs. Joan Crammer.

Mrs. Kitty Carpenter from Bella Bella, B.C., addressed the annual meeting at which the slate of officers was elected.

## Flying Santa Claus Visits Indian Children

Santa Claus flew out of Prince George in a United States Air Force Dakota on December 14 to deliver nearly a ton of gifts to 186 Indian children.

The youngsters are students at an Indian residential school at Lower Post operated by a Roman Catholic missionary priest, Father Y. Levaque.

Until the Alaska Highway was built, Lower Post, some 16 miles from Watson Lake, was one of the most isolated places in the province. Even today it serves as the centre of a huge area known only to prospectors and trappers.

Most of the children live in isolated places so far from the school, they are unable to get home for Christmas with their families.

Hearing of this, the officers and men stationed at the U.S. army radar base at Baldy Hughes, 30 miles west of Prince George, decided to "adopt" the youngsters for Christmas.

The airmen collected more than \$250, which they spent buying toys for every child at the school.

Also into the kitty went more than a quarter-ton of candy, nuts, fruit and other Christmas goodies collected by Prince George Lions Club in a city-wide campaign.

## Bella Bella Youth Awarded Citation

Seventeen-year-old Donald Wilson of Bella Bella, B.C., has been awarded the Royal Canadian Humane Society's citation for his attempts to rescue another Native youth who drowned last year while skating on a lake near Bella Bella, some 300 miles northwest of Vancouver.

The award was made at a ceremony held in the village hall and attended by members of the local Royal Canadian Mounted Police detachment. It commended Wilson for making repeated dives beneath the lake ice in an effort to locate his companion.

A wreath to the memory of the dead youth, Robert Hall, was laid by Henry McKay and Fred Carpenter on behalf of the Basketball Club, with David Carpenter speaking for the parents, Philip and Mary Hall.

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ANOTHER WOMAN CHIEF of a British Columbia Native band is Chief Jessie Watts of the Opchesah Reserve in the Alberni District. She is seen here with grandchildren of old chief Dan Watts — Rockey Sayers, Danny Watts, Reanna Sayers and (in front) Judy Sayers.

Continued From Page 1

## INDIAN DEFENCE LEAGUE

land had ruthlessly destroyed the Indians' attempts to adapt their traditional pattern of life to the new ways required by the white man's civilization. Miss Graymont cited the Cherokees in the remnants of their lands left to them after the Revolution and the treaty of 1794.

The Cherokees scrupulously respected the treaty, operated under their own councils and laws, organized schools and churches and published their own newspaper.

But when Andrew Jackson became president in 1828 and the U.S. Congress passed the Indian Removal Act, the Georgia legislature passed an Act annexing all Cherokee lands within the state, declaring all Cherokee laws null and void and stripping Indians of their rights.

Cherokee lands were distributed to whites and the Supreme Court refused to accept jurisdiction when the tribe appealed. Later the court in effect reversed itself by granting the appeal of white missionaries who were sentenced to hard labor for refusing to swear the oath of allegiance to Georgia while resident in Cherokee territory.

But the U.S. government refused to enforce the court's ruling that the Cherokee nation was a "distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force, and which the citizens of Georgia have no

right to enter but with the assent of the Cherokees themselves, or in conformity with treaties and the acts of Congress."

Subsequently some 14,000 Cherokees were expelled from their lands, their homes were burned and they were herded to Arkansas in mid-winter, 4,000 of them perishing on the trail.

In their last council, the Cherokees passed a resolution declaring that they had "existed as a distinct national community for a period extending into antiquity beyond the dates and records and memory of man" and saying this could not be dissolved by expulsion from their territory.

### URGES UNITY

Pointing out that even since 1953 more than a million acres of Indian lands in the U.S. had passed out of trust, Miss Graymont said:

"Instead of having their land taken away, the Indians should be given land. The U.S. government gives millions of dollars each year to white farmers to stop them from producing when it should be giving money to Indians to help them to produce."

"We help foreign nations that are under-developed. Why can't we help those in our own country?"

Urging unity on the reservation and between tribes, she called for differences to be discussed openly and resolved.

In support of her plea for organization she cited the achieve-

ments of the National Association for the Advancement of Colored People in its campaigns for the rights of Negro Americans.

"There must be improvement of your lands and yourselves," she told the 200 chiefs and others attending the banquet. "Those of you who leave the reservations and obtain education and training should be prepared to return and become leaders among your people."

"It's up to the government to give money, education and training and it's up to the Indians to stand ready to receive it."

David Hill, grand vice-president, charter member and one of the founders of the League, recalled the origin of the organization in the struggle for border crossing rights.

The U.S. Act of 1924 prohibiting border crossing had been successfully challenged after Chief Clinton Rickard of the Tuscarora Reservation in New York state had discovered that the right was written into older treaties. As a result, the right was restored in 1928 and is celebrated by a parade across the Rainbow Bridge every July.

### HOUD ON TO LAND

The ancient prophecy of the Hopi Indians that peace and brotherhood will reign when identical stone tablets given by the Great Spirit to the Indians and their white brothers are brought together again was repeated by Thomas Bonyacaya, interpreter and spokesman for the Hopis.

Bonyacaya, who has served prison terms for failing, as official interpreter, to acquaint the Hopis with U.S. draft laws and inform them of an order to reduce their flocks of sheep, urged Indians to hold on to their remaining lands.

The U.S. government might have "stacks of papers" to support its claims to these lands, he said, but it could not refute the fact that these lands belonged to the Indians by every historical right.

He presented Chief Rickard with a plaque depicting the prophecies of the Hopis.

Outstanding among the many colorful and traditional costumes worn by those attending the banquet was that of Chief Rickard, whose costume, made for him by the Algonquin Indians of Quebec, was embroidered with motifs representing peace, brotherhood and liberty.

Chairman of the banquet was William Rickard, president of the League's Niagara Falls Chapter.

The offering of thanks to the Great Spirit was given by the grand chaplain, Chief Des-ka-he. Later Chief Des-ka-he and his wife entertained guests with traditional chants and dances.

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## White Woman Chief Faces Tough Task

By BRUCE YOUNG  
Vancouver Sun

CHILLIWACK — A dedicated white woman has taken on the job of leading an impoverished Indian band into a happier way of life.

The assignment was given Mrs. Genevieve Mussel, 39, in March when the 110-member Skwah Indian band elected her their chief.

The election made history because Mrs. Mussel became the first white woman ever to achieve such a position.

Mrs. Mussel, mother of six, became a "native" 22 years ago when she married a member of the band. Her eldest son William, 20, is the first Indian from the area to attend University of B.C.

But Mrs. Mussel is not terribly proud of the community she will govern for the next two years.

As she looked at the reserve's rundown homes she called the place "a disgrace to my people" and she vowed to do something about it.

The reserve is located in a choice spot on the outskirts of Chilliwack on the banks of the Fraser River.

She remembers it when she first lived there as a tidy, well-

kept agricultural community. "My people had gardens, raised fruit and vegetables. They fished in the nearby River for salmon and chum," she recalled.

Even in the depression Indians ever went hungry, due to the rich Fraser Valley land on which the reserve located.

Today times have changed. The Indians, lured by payments, now prefer to out a previous living on seasonal jobs.

Most of them never work enough to qualify for unemployment insurance benefits.

"And in the winter I'm afraid they go hungry," Mrs. Mussel.

Mrs. Mussel wants to do all this. She has started a campaign to "spruce up" the reserve and hopes to see more vegetables and flowers grow.

To aid her cause she has listed the women of the band as "because, after all, they are best supporters."

"These people have lost confidence in the future. They lost faith in themselves," said.

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